Regd. No. L.-294

ان الدین عند اللہ الاسلام

Digitized by Khilafat Library Rabwah

The Review of Religions

Edited by A. Q. NIAZ, B.A.

Vol. XXXVIII, No. 5

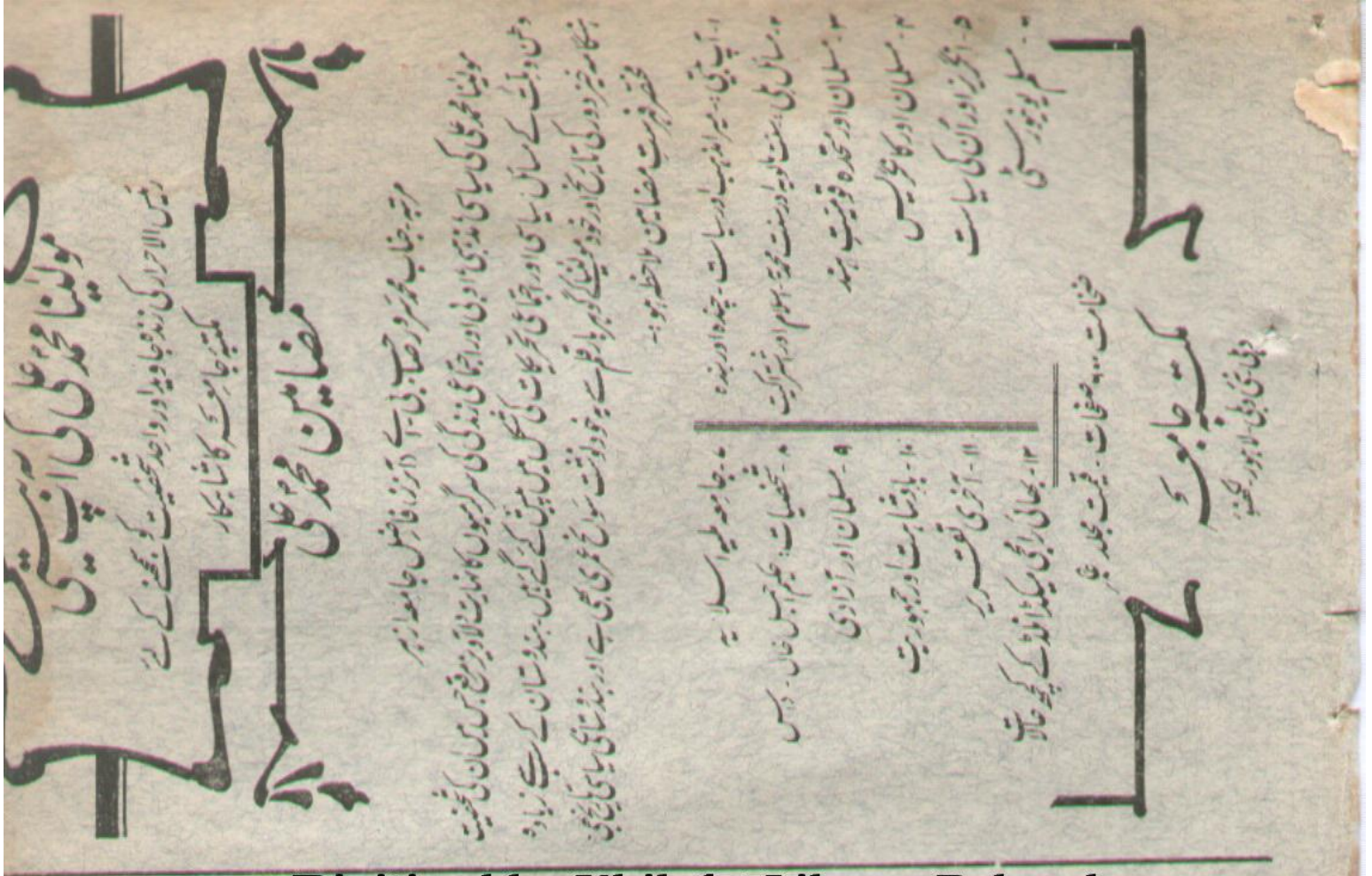
May, 1939

CONTENTS

- Professor Wragge's Interview with th Promised Messiah
- World Preparations for the Promise Messiah —A. R. Dard, M.
- Prevention of Blindness —Dr. Hashmatullah Kha
- Islam in Japan —Ibrahim Shimi
- Gleanings and Glimpses
- Reviews

The Review of Religions is an organ of the Ahmadiy Movement in Islam. It is open to all for discussing problem connected with the religious and spiritual growth of man, b it does not accept responsibility for views expressed contributors.

QADIAN
Punjab : India



Digitized by Khilafat Library Rabwah

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India

The

Review of Religions

Vol. XXXVIII MAY 1939 No. 5

Digitized by Khilafat Library Rabwah

نحمدہٗ ونصلی علی رسولہ الکریم

PROFESSOR WRAGGE'S INTERVIEW WITH THE PROMISED MESSIAH

On 18th May 1903, Professor Clement L. Wragge of Wellington, New Zealand, through Dr. M. M. Sadiq, obtained a second interview with the Promised Messiah. The questions he asked and the answers which the Promised Messiah gave are reproduced below, translated from *The Alhakam* of 30th May 1903. [*Editor*]

Q. " Do you understand God to be a Finite being or Infinite and Omnipresent? Can He be said to have a personality? What kind of feelings or emotions has He, if any?"

Ans. " We do not understand God to be a finite being; limitations of all kinds are incompatible with a proper conception of the Divine Being. God is Infinite and Omnipresent. He is not in the heavens alone; He pervades, in the same way, every nook and corner of the earth as well. The relationship between him and His creation is of two kinds: a general relationship, embracing everything, and a specific bond of union that springs up between Him and such men as purify themselves, gaining thereby in spiritual advancement and love of God. In the case of such as these He is so near that He may be said to speak through them as His mouthpiece. The marvel of marvels is that, although very far, He is near; and

Digitized by Khilafat Library Rabwah

although near, He is remote and far removed. But this nearness is not to be understood in terms of physical and bodily contiguity. He is above everything, yet we cannot say that there is anything underneath Him. He is the most Obvious, He lies on the very surface as it were; but it is also true that He lies deep down in things, hidden from the eyes of man except for those who look carefully. In proportion to his progress in righteousness and purity, man becomes aware of the existence of God.

"By emotions and feelings in the question is probably meant: Why has God imposed upon man the burden of religious law and subjected him to the irksome restrictions of what is lawful and allowed and what is not? It should be carefully grasped in this connection that the Divine Being is قدوس (pure and free from failings) in the highest degree, and as such He does not like what is impure. As He is also رحیم وکریم (the Benificent and the Merciful), He desires that man should not follow a path that would lead to his undoing. This is the essence of those "feelings" and "emotions" of the Divine Being which lie at the basis of religious restrictions and preferences imposed upon man; you may call these feelings and emotions by whatever name you like".

Q. "Can God be said to have any shape or form"?

Ans. "God is Infinite and free from all limitations. Therefore it is wrong to conceive of Him as having any form".

Q. "When God is Love and Justice, why has He constituted the Universe in such a way that certain things prey upon others? If Love and Justice are essential, inalienable attributes of the Divine Being, how can these qualities be reconciled with the injustice implied in so having ordered the universe that some living things are torn limb from limb and eaten by

Digitized by Khilafat Library Rabwah

others, although both stand in the same relationship to God, being equally His creatures ?"

Ans. "When the word 'love' is used with reference to God it is a serious mistake to understand it to mean in every respect exactly the same thing as when this word is used about human beings. The sense of love and the implications which go with it in relation to man, do not apply to the Divine Being. Human beings possess the qualities of love and anger but the nature and implication of these feelings as experienced by mortals is fundamentally different from the connotation of these words in relation to God. In the case of man, separation from the object of love causes pain. A mother suffers intense agony when separated from her child. Anger also entails a kind of suffering, acute in proportion to the intensity of the feeling, even for the person in whom this feeling is excited. In addition to the discomfort or injury inflicted on the object of his anger, the angry man experiences a discomfort himself for as long as he might remain upset. Anger is a positive pain felt primarily by the angry person; it is attended by a bitterness which deprives him of joy and mental well being. Obviously, therefore, love and anger in relation to God, cannot be understood to mean the same kind of mental condition as we understand those feelings to imply when experienced by human beings. Pain and suffering, of whatever kind, are inconceivable with regard to God. Consequently we do not like the use of these words in relation to Him. That God is Love is an expression coined by those whose conception of God is based upon qualities and conditions which go with mortal man.

"The Divine Being is Purity par excellence, and those people who walk in conformity with His Will, naturally and necessarily come to have an affinity with Him. Words like love and anger can be used about God only as a simile; they should not be taken literally to imply all those mental conditions

Digitized by Khilafat Library Rabwah

which go with these words when used in relation to man. It should further be borne in mind that God in His Infinite Wisdom has ordered the universe as we find it, and everything functions as conceived in the Divine Plan. Indiscriminate use of misleading words with regard to God is not advisable. An inseparable aspect of love is pain due to intense longing and a kind of burning desire. If we understand Him to be Love and to possess the attribute of anger, in the sense implied by these words when used about human beings, we shall have to concede that even the Almighty and the Perfect Being is not free from pain and suffering."

Q. "So far I understand, but I desire to inquire why God has so constituted various animals that those on a lower plane have to sacrifice themselves for the sake of those standing higher and to serve as food or live a despised and precarious life?"

Ans. "I have explained just now that God's love and God's anger should not be understood to mean the mental conditions which go with these and similar emotions as experienced by human beings. As for the manner in which God has ordered the universe, we must bear in mind that Divine Wisdom lies at the back which we mortals cannot fully comprehend. Nor, in view of the limitations to which he is subject, does it become man to agitate his mind over questions too deep for ordinary human understanding. It should be enough for us to know that the present universe is only a brief, transitory stage in the span of Existence, with a fuller life to follow where all shall be blessed with true, everlasting bliss, so that any hardships borne in this life would be fully compensated for and every deficiency made up.

"As for distress and pain, all grades of life are equally subject to it, high as well as low; and on fuller consideration it would be found that it had to be so. Yet, although the life of different creatures is different-

Digitized by Khilafat Library Rabwah

ly circumstanced, there is practically little disparity in the sum-total of the pain and pleasure experienced by them. If a hawk preys upon sparrows, man and his off-spring, too, often become the food of tigers, leopards and wolves. Man has to reckon with snakes and scorpions too. In short, pain is the common lot of all living things; if some creatures appear to be worse off than others in one respect, they have their compensation in being better placed with regard to other things. But life in this world being tinged with pain, God has in store another stage of existence for recompense. That is why in the Holy Quran He is spoken of as مالك يوم الدين *i.e.* "Lord and Master of the Day of Judgment" (I. 4). Possibly, man is the happiest of all of the Creation; but it is also possible that the lower mammals and birds of the air, in their own way, may be happier still. Life in this world may be likened to a problem of which the complete solution would dawn upon man only in the next world. For the troubles and distress borne in this life there is the Divine promise of happiness in the life to come. To the question: Why God did so? and why did He not order the universe on some other plan? one answer is that He is the Lord and Master and He did as He pleased: no one is entitled to question His authority and His wisdom.

"Further, the point should be clearly grasped that the hardships borne by man far exceed those to which the lower species of living beings are subject: therefore, the reward reaped by man in the next life would exceed the recompense of all other grades of life. The burdens shouldered by man are of two kinds: (1) those which follow from the religious law under which man puts himself; and (2) those which follow from the laws of nature which, under Divine Providence, govern the universe. Man shares with the lower grades of life all those privations which nature imposes upon living beings; if man causes some lower animals to die, he himself often falls a prey to wild beasts or poisonous raptiles. So in this respect man

Digitized by Khilafat Library Rabwah

and the lower animals stand on the same footing.

"But over and above the hardships imposed by the laws of nature in common upon man and all other forms of life, there is another set of laws to which man subjects himself on grounds of religion and morality. Restrictions imposed by these laws are deep and far-reaching, involving rigid self-control, renunciations and a repression not far short of self abnegation and self-effacement. But those restrictions leave the lower animals untouched and wholely free. In view of these facts it is evident that in this world man passes through a harder ordeal than any other kind of living things.

"Again, it is also to be remembered that man is far more sensitive than the other kinds of life; his senses and feelings are sharper. In the lower animals and in the vegetable forms of life these faculties are much less developed. This is one reason why the lower animals have not been gifted with as much intelligence as man. Reason and rationality follow after a certain stage has been reached in the development of the senses. Possessed of crude feelings and a low intelligence, animals pass through their lives sheathed in a kind of armour which sensations of pain can penetrate only on occasion, and only for some fleeting moments. Deep and abiding sensations are experienced by man alone. Thus, in the net result, lower animals have less hardship and pain to suffer than man, although man, to the casual observer may seem to be much better placed."

Q. "I believe I have grasped this point. But I wish to inquire, further, whether or not you hold the view that even the lower forms of life would get some recompense in the life to come for hardships borne by them!"

Ans. "Yes, we believe that everything, according to its position in the scale of Life, would be given a recompense and a reward for the distress and pain it had to bear in this life."

Digitized by Khilafat Library Rabwah

Q. "This view would imply that the animals we kill are not annihilated but survive death in some form or other."

Ans. "Of course; they are not annihilated: their spirit or their soul, call it what you like, survives."

Q. "In the Bible it is stated that Adam, or the first man, as he should be called, was created in the region mentioned in Gen., Chapter II. Are we to understand that the various human races found scattered all over the globe are descended from the same common ancestor?"

Ans. "We are not of that opinion: we do not agree with the Biblical view that the world began, only about six or seven thousand years ago, with the creation of Adam, and that till then there existed nothing at all. This would imply a previous period when God, so to say, was inert and inactive and His attributes in a state of abeyance—a view which we can never accept. Nor do we hold that the different races found scattered all over the globe are exclusively descended from this one Adam. We believe that human beings existed even before the time of the Adam spoken of in the Old Testament. This view is clearly implied in the words of the Holy Quran where it says انی جاعل فی الارض خلیفۃ ("I am about to place a Khalifa in the earth."[1] The word خلیفۃ means a successor. This verse implies, therefore, that Allah's creation existed before Adam. Consequently, with regard to the races found in America or Australia, we are not in a position to say whether they are descended from this last Adam or from a different progenitor or progenitors. There is a saying of Hazrat Mohy-ud-Din Ibni 'Arabi that bears on this question. He writes that when he went on pilgrimage to Mecca, he met there a man who, he thought, was Adam. On being questioned on the point, the man replied: "There have been thousands of Adams: which of them do you seek?"

1. II: 31.

Digitized by Khilafat Library Rabwah

Q. "Do you believe in Evolution and hold that man has progressed by degrees from lower stages of life to higher ones, and that he evolved first into an ape and then became a man. When did Soul come into existence ?"

Ans. "We do not consider that man was formerly an ape of which the tail and the hair on the body have disappeared in the course of a long process of evolution culminating in a human being. That man is descended from an ape is a claim of which the onus of proof lies on those who put forth this view. They can not prove the truth of this theory unless they can put their fingure on an ape in the process of emerging into a human being. With us this view carries no more weight than a fanciful story devoid of substance. We observe that the reproduction of living beings does not overstep the bounds imposed by genus and species; the law of God in this respect is plain for any one who cares to see : the off-spring of an ass is always an ass, and monkeys reproduce only monkeys. As opposed to this unfailing universal law, if any one claims that monkeys at one time gave birth to human beings, it behoves him to prove his case. Simply to say that perhaps it was so has no force, especially when the continuous observation of centuries definitely precludes any supposition of the kind.

"As for the soul, this, too, is a creation of God. It is a rarified essence which He generates from Matter in the human body at a certain stage in its existence. We have discussed this question fully in one of our latest works : *Chashma-i-Ma'rifat*. The human soul as a minute life-germ, exists in the human seed. During the changes which come over the seed in the womb, this life-germ too goes through a process of evolution. At the end of the fourth month of pregnancy, or the beginning of the fifth, a radical transformation takes place and this life-germ emerges in the form of the human soul. This transformation is referred to in the Holy Quran in XXIII : 14 where-

Digitized by Khilafat Library Rabwah

in it says ثم انشانه خلقاً آخر *i.e.*, 'and then we caused it to grow into another form.'

"It is a serious error to assume, as the Arya Smajists do, that the human soul is co-eternal with God. This view, when we follow all the implications, ends in a conception of God that is God only in name. The human soul is a rarified essence, created by God, that grows along with the other processes of growth in the life of man. For instance, take the fruit that grows on the *goolar*[1] tree. Even when unripe this fruit contains, in an incomplete form, the germs of certain insects, which, with the ripening of the fruit, develop into living things, and often, when you break the fruit open, you can see them fly away. In addition to the goolar there are a number of other trees the fruit of which offers instances of this kind. Thus, what we perceive to be going on round us in nature supports our point of view. A truth established on the basis of observation and experience should not be ignored. In point of fact, fruits of the kind mentioned above come into being with certain germs already present in them which grow as the fruit grows in size and ripens."

Q. "Those who believe in spiritualism hold that life has come down from the moon, and intelligence from Jupiter ; and that the moon was made from the earth. The earth in the early stages, they say, was extremely soft, at which time a portion of it flew apart and went swimming in space, and became what we know as the moon. They hold, thus, that Life really originated in this earth, from where it travelled to the moon when that fragment broke away from it, and from the moon it descends upon man. What is your view with regard to this matter ?"

Ans. 'We recognise that the sun and the moon, and all other heavenly bodies, shed their influence upon the earth. Even when the child is in the mother's

1. Indian name of a tree.

Digitized by Khilafat Library Rabwah

womb, it is subject to influence. Islam does not oppose this principle and we see no reason why we should hesitate to accept it. Moonlight, undoubtedly, has great influence over vegitable life; it helps the growth of fruits and imparts sweatness to them. Some people have even heard the cracking of pomegranates as they burst open at night under the influence of moonlight. As for further and intricate details, not yet well established, we are not prepared to accept them. It is plainly stated in the Holy Quran that the sun and the moon and all other heavenly bodies are the servants of man and useful to him. We therefore do not hesitate to believe that we derive benefit from the heavenly bodies just as we derive benefit from vegetable life. Should it come to be proved that intelligence has some connection with Jupiter, we shall accept this view too."

"I used to think", remarked Professor Wragge at this stage, "that between science and religion there was some mutual contradiction and opposition, and this is the view generally held by learned men in both camps. But your conception of religion quite reconciles the two."

"Yes," continued the Promised Messiah, "this is part of our mission: We prove that there is no opposition between science and religion. The two are in complete harmony. However far science might progress, it shall never be able to falsify the teachings and the principles of Islam."

Q. "In connection with Soul, how should we name what is found in flies and similar other things low in the scale of life ?"

Ans. "The soul is of three kinds: (1) the vegitable soul; (2) the animal soul; and (3) the human soul. We do not believe that all three stand on a footing of equality. Out of these it is the human soul alone that inherits full life and combines in itself the seed of all perfections. The other two forms of

Digitized by Khilafat Library Rabwah

life possess a kind of soul, too, but that soul can in no way compare with the human soul. It is not given to them to progress so high, nor attain to such perfection as man. Between these two kinds and the human soul, if there is any degree of similarity it is so subtle that we leave the distinction to scientists. It is conceivable that there are some points of resemblance; but just as externally there is evident difference between man and these lower forms of life, similarly there is vast difference between their spiritual capabilities.

"It is admitted that a crude and elementary form of sensitiveness is to be found in vegetable life. If a bamboo is planted under a roof, it continues to grow up straight until it reaches within a few inches of the roof; then it deflects the direction of its growth. Then there is the plant popularly called 'touch-me-not'; the moment it is touched, its leaves contract. These facts are recorded in reliable scientific treatise and they are borne out by common observation. But questions of this kind are best left to the scientist. A layman can better utilise his time in other ways.

Digitized by Khilafat Library Rabwah

WORLD PREPARATIONS

For the Promised Messiah

The arrival of an illustrious Prince in his realm is hailed by a general commotion. Each and every department is set to work, and preparations befitting the occasion are made in the country and in the towns. There is a show of strength to warn evil doers and check the forces of disorder. Every effort is made to smooth and decorate the Prince's path and provide facilities for his visit and work. Prisoners are set free in his honour, and offences are condoned as a mark of Royal Mercy, so that all may heartily partake in the festive celebrations of the auspicious occasion. The same is the case with a heavenly messenger. God is the Supreme Ruler of the Universe and His Messenger is a Divine Prince.

When darkness engulfs the world and evil reigns supreme, when vice increases and virtue disappears, when righteousness is scarce and wickedness abounds —in such days, the Mercy of God necessitates the raising of a Divine Messenger to reform and regenerate humanity and to bring mankind back to God. Angels are, therefore, set to work, and preparations are made for the coming advent. Movements are set on foot to counteract the forces of evil. The hearts of men are inclined to God. Means are discovered that prove helpful to the propagation of the truth. Facilities are provided, and arrangements are completed for the commencement of his work. But all this is done in a peculiar manner. It is not every eye that can see the Hand of God. The work of His Servant often starts in a humble manner; material means are not placed at his disposal in the beginning. He works against overwhelming odds, but angles help him most mysteriously, and he succeeds finally in establishing an order of things in which virtue, peace and prosperity

Digitized by Khilafat Library Rabwah

reign supreme. The same happened with the Promised Messiah, who was born in 1835. Papacy had been the greatest stronghold of the Trinity, hence the Unity of God was moved against it and forces were born from within the fold of Christianity that dealt blows to its prestige and were a warning of the approach of one who was to rase its fortresses to the ground.

The whole of Christendom was shaken to its foundations when in 1812 Napoleon transported Pious VII, the then vice-regent of " the only begotten son " of God to Fontainebleau. The European sovereigns afterwards united in making an effort to uphold the power of the Cross, and " The Holy Alliance " was signed in 1815 by the Emperor of Russia, the Emperor of Austria, the King of Prussia, and also by the rest of the European Kings, who appended their names to it a little later. They solemnly declared and published " in the face of the whole world their fixed resolution..... to take for their sole guide the precepts of that Holy Religion.... ...which must have an immediate influence on the Councils of the Princes, and guide all their steps, as being the only means of consolidating human institutions ". They did their utmost to serve and uphold their " Holy Religion " ; but it was not to be ; God had ordained otherwise. The Prince of Peace was coming to break the Cross. Therefore the object of their Holy Alliance was frustrated by the vigorous diplomacy of Castlereigh, and the experiment came to an end in 1823. The Revolution of Paris, in 1830, dealt a severe blow to the Holy Religion, and further weakened its prestige. It established bourgeois monarchy in France, and Catholicism lost its privileged position as the State Religion. The percussions of the Paris Revolution were felt all over Europe.

The provinces of Romagna and the Marches in Italy rose in 1831 and shock off the Papal yoke with surprising ease. The liberal movement also progressed in the whole of Europe.

Turkey had been looked upon as the seat of the

Digitized by Khilafat Library Rabwah

Muslim Caliphate, and a religious halo was supposed to surround the Turkish Sultan. But as the time had come to establish in the world a true caliphate by the birth of the Promised Mahdi, Turkey had to be divested of much of her glory and power. She lost Greece in 1832, which became an Independent State by the Treaty of London. Her lessened prestige had already received a severe blow from the bombardment and capture of Algiers by the French in 1830; and her position was further embarrassed by revolts in Bosnia and Albania, when news reached Constantinople that Mohammad Ali, the Viceroy of Egypt, had invaded Syria in 1831. He was looked upon as the Champion of Islam against the infidel caliph. He became Master of the Holy Cities along with Syria. The Turkish power simply collapsed before him. On the other side the " Treaty of Unkiar Skelessi, in 1833, seemed to place Turkey wholly in the power of Russia.

The British rule under which the Promised Messiah was destined to undertake the regeneration of the world, was by the time of his birth established throughout the world. In the West the British had acquired British Guiana, Trinidad, Alberta and Manitoba; in the South they had taken Gibraltar, Sieria Leone, Ascension, South Africa, Mauritius and Tristan da Cumba; and in the East their Empire had extended to Malta, Aden, India, Ceylon, the Strait Settlements, Hong Kong, Australia, Tasmania and New Zealand.

The triumph of the spirit of toleration in religious matters, so essential for the work of the Promised Messiah, was completed in Great Britain when the Catholic Emancipation Bill was passed in 1829. This measure was based on the principle of the abolition of civil distinctions and the equality of political rights. The Catholics, on the other hand, were required, in their Oath of Allegiance, to disclaim the deposing power of the Pope and the doctrine that he had any temporal or civil power, directly or indirectly, within the realm.

Digitized by Khilafat Library Rabwah

Lord Bentinck did some spade-work in India by the abolition of some cruel rites unworthy of the name of religion. He also effaced humiliating distinctions, and gave liberty to the expression of public opinion.

A change was brought about in the mentality of the people, who had hitherto shut themselves within their own boundaries. The self-sufficiency of Japan, for instance, was disturbed, and her rigorous enforcement of the policy of seclusion—the least symptom of predilection for any alien creed exposed a Japanese subject to be punished with awful vigour, and any attempt to leave the boundaries of the realm involved decapitation—was brought to an end in the early part of the nineteenth century.

Christian Missionary activity had also become world wide since 1804, when the British and Foreign Bible Society was established. Missionaries then began to be sent to all nations, and the Bible was translated in all languages.

As it was reserved for the Promised Messiah to bring to perfection the work of all the prophets of God who had appeared in the various parts of the world throughout the ages, and as it was he alone who had practically to preach unto all the nations of the world and to unite them into a common bond of human brotherhood, it was necessary to provide for him facilities which had never before been given to any of his predecessors. His privileges were, therefore, unique. Not only was the geographical study of the world completed before his advent – but inventions were made by means of which the various parts of the world were brought together in an unprecedented manner.

Means began to be devised for the carrying on of a world-wide propaganda, and ways of communication began to be developed in order to abolish the old barriers of time and space.

Curiously enough, Prosper Enantin visited Egypt

Digitized by Khilafat Library Rabwah

in 1833, in connection with a scheme for making a canal across the Isthmus of Suez, which, like the canal across the Isthmus of Panama, was part of the St. Simonist programme for the regenerations of the world, and the Suez Canal was completed by 1865. This saved the arduous and long journey to the East round the Cape of Good Hope.

The iron press was invented by the end of the 18th Century, and the first really practical printing machine with steam power was produced and used in 1814.

For the purposes of conveyance and transport, the first practical steam carriage was made in 1802, and by 1824 a number of vehicles were used with considerable success. Daimler invented in 1885 the internal-combustion motor, using petroleum spirit. The first steamship of the world began to ply between Liverpool and Glasgow in 1815. The first Railway Line was opened in Great Britain in 1825.

Electric Telegraphy took its rise in 1820 and communication between the various parts of the globe was thus very much accelerated. The first magneto-electric machine was devised in 1832.

The discovery of the anaesthetic was made in 1846 and the value of antiseptics in the treatment of wounds was recognised in 1867. Pasteur's investigations into the germ theory of infectious diseases were begun about 1850 and the malaria protozoon and the tubercle bacillus were isolated in 1880.

Electric lighting became commercially possible in 1879 and the telephone was invented in 1876. X-rays were discovered in 1895.

The minds of the people were also turned towards the coming event. The followers of all religions seemed to expect the Promised Reformer. The Muslims expected, according to the prophecies of their scriptures,

Digitized by Khilafat Library Rabwah

the appearance of the Mahdi and the Messiah. Their expectations, like the expectations of the Jews at the advent of Jesus Christ, were strange and fantastic. They expected somebody who would come in the person of a temporal king, a bloody warrior who would kill all the infidels by waging a holy war and thus bring about the promised millennium.

In the same manner Christians also foresaw the advent of Christ.

In 1831 William Miller of America began to lecture, arguing that the two thousand three hundred years "of Daniel VIII: 14" meant 2,300 years, that these years began with Ezra's going up to Jerusalem in 457 B.C, and, therefore, came to an end in 1843. Miller then urged his hearers to make ready for the final coming of Christ in that year; for according to the Roman chronology, he declared, the year was 1844. There was great excitement, many left their business; and in white muslin robes, on house tops and hills, awaited the epiphany.

Edward Irving (1792-1834) a Scottish Church Divine, the founder of the Catholic Apostolic Church, also believed in the near approach of the second advent.

Strange as it may appear, there is another movement that gathered strength at the time of the birth of the Promised Messiah; and, like the sounding of a trumpet in the heavens, it seems to have been a signal for the uplift of humanity. It was the movement for the emancipation of the slaves of the world. In 1831 Garrison started the "Liberator" in Boston, which proved to be the beginning of an agitation that eventually pervaded and filled every part of the country. The anti-Slavery Society was organised there in 1833. And the Slave Emancipation Act, freeing all slaves throughout the British Empire, came into force in 1834. As a result of this, thousands of slaves were emancipated at once. It looks very much like the old custom of releasing prisoners and freeing slaves on the occasion of the birth of a royal son.

What a mighty prince when his birth occasioned so many and so great preparations on such a gigantic and extensive scale!

Digitized by Khilafat Library Rabwah

PREVENTION OF BLINDNESS

Recently, in the Punjab, a week was devoted to propaganda aiming at the prevention of blindness. The programme suggested by the authorities included items such as greater attention to patients of eye-diseases attending hospitals, and lectures to enlighten the public that neglect of certain principles of hygiene and certain minor ailments were the causes of blindness. The medical department of the Punjab Government published some instructions for this purpose.

This week for prevention of blindness was duly observed at Qadian. The Noor Hospital was kept open during these days for longer hours than usual, and patients of eye diseases were given special attention. Lectures were also delivered in different quarters of Qadian. During these lectures the instructions published by the Medical Department were read out to the public. I was one of the speakers in one of these meetings. When I came to that part of these instruction which related to the frequent washing of hands and face as a preventive measure, my heart went out to the Holy Prophet Mohammad, who laid so much emphasis on this point at a time thirteen hundred years ago when modern medical science was not yet born. He was not a surgeon or a physician; yet mark the deep wisdom and the medical value of his injunction to his followers with regard to *wuzu*, *i.e.*, the necessary ablutions performed by a devotee before he proceeds to offer the five daily prayers. The place where this meeting was held was a mosque and my audience consisted of men who are regular worshippers and who, consequently, washed their hands and faces at least five times every twenty-four hours. Naturally the idea came to me that before that audience, at any rate, it was superfluous to emphasise the washing of hands and face.

Digitized by Khilafat Library Rabwah

Another instruction comprising a preventive measure against blindness was that one should keep one's teeth and gums clean. This also increased my faith in and love of Islam and its founder, because the Holy Prophet (peace and blessings of God be upon him) had laid the greatest possible emphasis on the regular use of the tooth-brush. "Had I not thought that it would be a burden for my followers, I would have ordered them to brush their teeth before performing *wuzu* five times a day." The use of tooth-brush was very dear to him, which purpose was excellently served by a piece of green twig of date palm or some other tree. It is recorded in Hadith about him that he used to clean his teeth and throat so thoroughly that a bystander would get the impression that perhaps he was going to vomit. An incident in his life illustrates even more strikingly the importance he attached to the frequent cleaning of one's mouth. He was on his death-bed and, as we know, he had but a few moments more to live. He was weak and in great pain: he was reclining on the bed supported by his wife. At this time his brother-in-law came into the room with a tooth-stick in his hand. When the Holy Prophet's eyes fell on this stick there was a look of longing in them which did not escape his wife. She divined what was in his mind and asked him if he desired to use a tooth-brush. The Holy Prophet nodded and she took the tooth-stick from her brother, chewed it soft herself because the Holy Prophet was too weak and ill for this exertion, and gave it to him. He used it and that was his last act in life.

Even at this time when I am writing these words I wish I could embrace the Holy Prophet and ask him: "Dear, beloved leader! from whom did you learn these rules of health? It is stated about you that you were illiterate and your enemies say you were an ignorant man; but how is it that your teaching contains guidance even for the most scientifically advanced people?"

Digitized by Khilafat Library Rabwah

ISLAM IN JAPAN

1. How I accepted Islam

When a young man I came under the influence of Mr. Juko Shiga, who was noted in those days as a patriotic scholar in Japan. He was not a Christian, although he was a graduate of Sapporo Farming Mission School, Hokkaido, Japan (which is the former title of the present Hokkaido Imperial University). He not only directed me in my study of Chinese affairs, but also of Chinese poetry. Mr. Shiga's reputation as a geographer and historian and as a world-wide traveller stood very high in the scholastic circles of Japan at that time.

Mr. Shiga's attachment to Islam dated from very early in his life. In fact while he was yet a student at the Sapporo Farming Mission School he was studying Islam by himself. Once he was kicked out of the class-room by an American teacher who found him scribbling on his note-book the words, " We Mohammadans....". Sixty or seventy years ago there was no way to study Islam except with the help of a few books on the subject in English as so far Islamic teachings had not been introduced to Japan. Professor Shiga therefore, must have been greatly handicapped in his study of this religion.

Consequently, what surprises me is not the fact that his researches did not go far beyond the fragmentary stage, but the fact that he toiled so hard with these few and scarce references and maintained his love for Islam.

Having graduated from the British Law Department of the Meiji University at the age of 24, I became a Journalist in Tokyo. I had opportunities of associating with Keigetsu Ohmachi (one of the famous novelists of

Digitized by Khilafat Library Rabwah

the Meiji Era), and Doctor Tenzui Kubo, who was a great patriot and a celebrated man of letters. I am proud to remember that my study of Chinese classics and Chinese poetry enabled me to render him some service in his literary career. It was at this time that I was introduced to Mr. Juko Shiga by Mr. Ohmachi and Kubo. Then I attended his lectures on Islam, and was also coached in the study of geography and history. It is needless to say that my mind, as a Japanese, was fully satisfied with and accepted the picture which these lectures painted of Islam on the firm basis of the heroic belief that, " Holy Mohammad, the founder of Islam, had the Quran in his left hand and the sword in his right ". On the other hand I remained ignorant of the fact that a number of corrupt ideas had found their way into Islam from Christianity, such as the popular belief that Nabi Isa, the son of Mary, is still living somewhere in the heavens with his mortal body even at the present time, and will one day re-appear on the earth to command the allegiance of Muslims all over the world. His knowledge having been fragmentary, I believe, professor Shiga had not noticed that such ideas existed in Islam.

He used to insist with his burning eloquence as follows: " Islam does not recognize Judaism and its absurd thoughts. Moreover it opposes the belief absolutely that Nabi Isa was the son of God as described in the Trinitarianism of Christianity We have to recognize that Nabi Isa was a son of Mary and Jesus Christ was a great religious man in those days. We, the Japanese, cannot recognize that Christ was a son of God, without being false to the true Japanese spirit. Therefore, I deny that Nabi Isa was God himself in Trinitarianism, and I am not a Christian ".

Professor Shiga had nothing but praise for the profound character of Holy Mohammad, the founder of Islam, his gentle and honest nature on one side, and admired him equally because, having been a brave man and a man of steady belief, he did not hesitate to take up the sword in self-defence when no other way was

Digitized by Khilafat Library Rabwah

open to him. He used to say that the Holy Prophet's conduct of the wars was most exemplary; that if any of his men showed any tendency towards pillage, he punished them very severely. He also used to remark that the spirit of Mohammad and that of the Japanese was fully identical. His talk on the subject often ended on this note.

I distinctly remember having heard from him that Holy Mohammad undertook war only when he was compelled to fight just as Japan had to stand up against China's aggression in the Sino-Japanese War of 1894-1895; or just as Japan had to crush the Russian army when peace in the Orient was menaced by Russian aggression in Manchuria (Russo-Japanese War of 1904-1905). He used to insist that Japan too does not fight for aggression but in pure self-defence just as did the Holy Prophet Mohammad.

In regard to the practice of polygamy in Islam Mr. Shiga, my respected teacher, used to remark somewhat as follows: "Islam does not insist on polygamy; to say that it enjoins polygamy upon all is nothing but misrepresentation of its teachings by Europeans and Americans. Among modern Japanese there is a servile tendency to believe straightway what Europeons and Americans say. Islam only makes allowance for plurality of wives in unavoidable circumstances. In all cases where polygamy is resorted to in Islam the husband must give all his wives equal legal position and fair treatment. And his children from these wives have to be treated on a basis of equality. The regulation of Islam is not equivocal as that of Japan, which prohibits the 'Double Marriage' on the formal sentence of the Law and tolerates people who trifle with women's virtue freely on the dark side.

"Originally in the early periods of human history all men were polygamists. It was so even in Japanese history. Moreover, after prolonged wars in which many men are killed, polygamy often becomes a necessity as, otherwise, too many women are left without

Digitized by Khilafat Library Rabwah

anyone to look after them. Still, we Japanese cannot recognize polygamy formally at present on account of our population statistics for men and women.

"At present 'Double Marriage' is prohibited in Japan following the system of Europe and America. But in actual practice the authorities acquiesce in it, though formally they disapprove.

"Also, we Japanese have no reason to be bound by the restrictions that we must not eat any meat unless it has been slaughtered with the prescribed prayer *Bismillah Allah-o-Akbar* as Muslim always do. We may eat pork too if necessary, but we had better not take pork purposely. If we can get along without eating it, it would be better. Even in Japan some people eat the globe-fish and others do not take it. In short in the matter of food and drink the decision should be left to the high commonsense of the Japanese".

Thus I proclaimed *La-elaha illallaho Mohammad-ur-Rasullallahe*.....in front of Mr. Juko Shiga and became a Mohammadan at the age of 24.

In those days some prominent Japanese people such as Inugai, Toyama, etc., were supporting a Chinese revolutionary party some of whose members were in Japan at the time. Through my interest in Chinese learning I also came in contact with this group Later on I went to China with the party to further its aims and objects as far as I could. In those days, Wong Chou Ming, being an admirer of Japan and two years younger than I, was living in a boarding house at Kanda, Tokyo, and studying at one of the Colleges. It is pitiful that a man of his calibre has been given no opportunity to save his country from the ruin that has overtaken it.

2. Acquainted with Mr. A. Q. Niaz and A. G. Nasir

Thus I stepped into my 55th year. I have lived

Digitized by Khilafat Library Rabwah

up to now for the past thirty-five years with the eager longing, as a member of the Japanese race, to see the dawn of that day when Japan would be in a position to proclaim to the world an era of " True Justice," " True Peace," and " True Love."

At the age of 54 I landed at Kobe on New Year's Day of the Islamic Calendar after a tour in Manchuria. On that occasion I paid a visit to the Muslim mosque in Kobe. The memory of 30 years ago rose fresh in my mind. I, who cry *La-elaha Illallaho Mohammad-ur-Rasulallahe*, repeated the *Kalimah* in front of Imam Sham Ghani (one of the Turko-Tartar people in Kobe). There were other Muslims, too, present in the mosque on that occasion. They were all pleased to hear that I was a Muslim, and they congratulated me and smilingly shook hands with me. I was very happy in my mind ; doubly happy because I was a Muslim and a mosque had been built in the heart of Kobe in Japan, where perfect religious liberty is allowed and the August virtue of His Majesty is prevailing. Henceforth I continued the cultivation of my heart towards the " Kaaba " coming to this mosque every Friday.

However, I did not have any chance of being taught about the contents of Islam by the venerable Imam Sham Ghani or other Muslims at the mosque.

Indeed, though they recite the Holy Quran at the mosque, they did not instruct me concerning the Islamic teachings and the contents of the Quran, nor did they satisfy my eager questions. I could not speak their language and those of them who could speak mine did not know much about their religion. Owing to the fact that in most cases they are faced with the necessity of preaching the principles of Islam in English or French, most of the Muslims were placed at a disadvantage because they could hardly explain it to me through these languages. Consequently, I could only study Islam by myself piece by piece, depending upon a few small pamphlets in English. This state of affairs, however, was nothing strange. Even in Japan

Digitized by Khilafat Library Rabwah

people who make serious study of religion are far too few. The man in the street knows practically nothing about Buddhism and much less can be explain to others, although Buddhism is the religion he himself professes to follow. Therefore it was natural that business men who had come to Japan for trade could not explain to me or tell me anything about Islam or the condition of Muslim countries at the present day. But from a Japanese whom I found at the mosque one day I heard about Mr. A. Q. Niaz, who, I was told, was a man of high intelligence and an Indian scholar of Islam, but follower of a different sect. This man introduced me to Mr. A. Q. Niaz, who was living in the upper town of Kobe, on a day of October 1937. This was my first motive in seeking contact with Mr. A. Q. Niaz, and also A. G. Nasir, his friend.

That day I returned home having spoken about Islam for about an hour with Mr. A. Q. Niaz. I again visited him alone after a week. This time I found his maid-servant alone in the house and anxious in her mind because Mr. Niaz had been arrested by the Japanese Police authorities. After my enquiries from the maid-servant I came to the conclusion that he was the only Indian newspaper correspondent in Japan contributing articles once a week to one of the influential English newspaper in Calcutta, the *Amrita Bazar Patrika*. I knew that for a journalist it was nothing out of the ordinary to get arrested, but I could not help being struck with the rumour that Mr. Niaz was arrested under suspicion of being a spy. Hearing this rumour I dteremined to get to the bottom of this affair. This is how I resolved to study Islam and the Ahmadiyya Movement as deeply and as closely as I have done.

3. Course of the event thereafter

Subsequently, utilizing my health, I continued my utmost exertions daily in the deep and profound study of Islam studying from 6 o'clock in the morning to mid-night, for 15 to 18 hours a day for full 15 months,

Digitized by Khilafat Library Rabwah

from October 1937 to December 1938, being forgetful of sleep and all other comforts.

I had the following points in view in this research :—

1. History of the rise and fall of the Islamic Nations.
2. Their place in the International situations.
3. Condition of Muslims in the World to-day.
4. Origin of Islam.
5. History of Arabia and Persia.
6. Islam and Anthropology and Archæology.
7. Research on Arabic and the Ural Altai Language.
8. Research on Islam, Judaism and Christianity.
9. Comparative study of Arabic and the "Primitive Japanese language."
10. Comparative study of Arabic and Japanese signs in the god-period; also of the "Sumergi Teachings" and the life of Ismail.
11. Relation between Arabic and "Kojiki" the oldest book of history in Japan.
12. Comparative study of Hebrew and Japanese ancient civilization.
13. Comparative study of Japanese spirit and the true Muslim spirit.
14. Early Islam and ancient Japanese "Shinto" (Teachings of God).
15. Similarity and difference between the idea of Judaism and pure Japanese thought.
16. The great mission entrusted to Japan and the Japanese race in the Divine Scheme.
17. What is the great ideal of "The Universe under one control"?
18. The ceremony of Oname... ..The God who controls the Universe. (This ceremony is solumnised only once in the life of a King prior to his succession to the throne. He pledges to worship one God in his whole life—God, the Controller and the Creator of the Universe). Regarding the research

Digitized by Khilafat Library Rabwah

of these items and others, my toil and intense application was beyond description as I embarked on this study with the purpose of completing it within a short period though normally the task would keep a man occupied for more than a decade. Thus I have attained something precious.

About 30 years have already passed since I was instructed by my leader, Mr. Juko Shiga, but the small bud seems to have blossomed vigorously in my soul, though for a long time the seed had lain dormant.

Concerning the matter of Mr. A. Q. Niaz who infringed the Law of Japan, he was cleared of the imputation by the gracious, well-understanding, and yet rigorous investigations of the Japanese Military Police authorities and the highest Japanese Public Procurator's office. And at the same time, it became clear that Mr. A. Q. Niaz was a man of fine spirit—very different from would-be patriots or the self-advertising sycophants. The details of my impressions of him I have no need to mention here. In my studies I was greatly helped by a book which Mr. Niaz was writing while here and to which I had free access. Though he should have started for his home in April 1938, he sailed from Kobe in the beginning of June, as he had to postpone his departure from Japan on account of the work he had in hand. Thus was forged the link that connected the Ahmadiyya Movement and Japan. As I write these lines memories come to me of day after day I spent in his company with immense benefit; but I leave them out lest I should digress. Suffice it to say that one summer morning Mr. A. Q. Niaz, who had gained an enduring spiritual harvest and was fully confident of his achievement, left Kobe for his home land with the promise of coming back to Japan again after 2 or 3 years. His picture is before me now as he stood on the deck wrapped in the most honourable glory of a religious man, his cheerful but philosophical face bathed in a kind of light. Since his departure I have been giving lectures privately to Mr. A. G. Nasir

Digitized by Khilafat Library Rabwah

(his successor as representative of the Ahmadiyya Movement) who is remaining in Japan, about the history of Japan, Japanese "Shindo", outline of Japanese Buddhism, Japanese language and politics and economics. I presume in the near future he will become as valuable a treasure for India as Mr. Niaz on account of his knowledge of Japan. Good luck to Mr. A. G. Nasir.

4. Going to Tokio with Mr. A. Q. Niaz

On one occasion I accompanied Mr. Niaz to Tokio, in connection with negotiations for the publication of his valuable book with a well-known firm of publishers. I am glad to say that I was able to be of some help to him.

5. Concerning Japanese Muslims

To the question "How many Muslims are there in Japan"? I would give various answers as undermentioned :—

1. No Japanese Muslims at all in Japan.
2. There are perhaps 30 or 40 Muslims.
3. There are perhaps 200 or 300 Japanese Muslims.
4. Perhaps there are 50,000 or 60,000 Japanese Muslims.

If I am asked "which is the true answer? I will frankly reply that all these answer are true and correct. There are many people who do not know what Islam is but the inner core of their thoughts in many respects is Islamic. Such people in my opinion are Muslims though they do not realize it. Therefore from the above stated point of view there is no reason to be disappointed at the fact that there is no Japanese Ahmadi Muslim at present.

I shall never accept the view held by Mr. Nasir and Mr. Niaz, the representatives of the Ahmadiyya Movement, that there is no superstition in Islam and that it is

Digitized by Khilafat Library Rabwah

a rational religion. Not only I but other people too will not believe it. I personally know that about 500 Muslims in Kobe and 200 Muslims in Tokyo (all of them are foreigners) and 450,000,000 Muslims the world over, are believing from the bottom of their hearts that Jesus Christ will re-appear some day on this earth with his material body and command the Muslims. Is this not a superstition?

In case any one who reads these lines should hesitate to accept what I have said with regard to the re-appearance of Jesus, and that he was not killed on the Cross, but taken up into the heavens alive and will come down again, all that he need do is to ask any Muslim he may chance to meet and test my statement for himself.

Mr. Niaz can you say that there is no superstition in Islam? What is this but gross superstition? No Japanese would ever accept a religion which inculcates belief in such ideas. If this is the real Islam it has no chance in Japan.

But Mr. A. Q. Niaz would reply:—It is different from the principles of the Ahmadiyya Movement. The Ahmadiyya Movement does not believe in the re-appearance of Jesus Christ, who was sent as a Prophet to the Israelites. Such ideas found their way into Islam through mass conversions from Christianity. Please recognize the difference between the present conception of Islam and Ahmadiyyat.

Well Mr. Niaz I belong to the Sunni Sect, and you are an Ahmadi. However I respect you as well as your theology. Therefore you please respect me in return.

In short, religion is not "Science". Therefore, we must recognize the fact that the rationality demanded by religion is radically and materially different from the rationality demanded by Science. Though we must greatly welcome religion being rational, rationality is

Digitized by Khilafat Library Rabwah

not absolutely necessary in religion.

In many cases we accept what our religion teaches us under the strength of "Belief" and "Faith" even though we realize that the views we hold are not strictly rational. And we must not forget the fact that such an attitude of mind towards religion makes human life rational.

I am studying very carefully and closely the philosophy of Ahmadiayyat and at the same time wish the Ahmadies to study the philosophy of the Sunni Sect.

Before laying down my pen I pay my highest respect to Hazrat Mirza Mahmud Ahmad the Head of the Ahmadiyya Movement.

Digitized by Khilafat Library Rabwah

GLEANINGS AND GLIMPSES

Divorce Measures for Hindus

" Two noble debates in the Central Assembly have served to focus attention on the position of Hindu women. Dr. Deshmukh's Bill proposes to give Hindu women 'a right to divorce' under certain conditions. Neither the Assembly nor Hindu opinion generally has supported so drastic an alteration of long-standing custom and Sir Nripendranath Sircar has made it clear that it was not entitled to the Government of India's support. 'A right to divorce' does not stand on the same footing as infanticide ; unless Hindu opinion had definitely veered round to Dr. Deshmukh's views, the Government saw no reason why it should be a party to so fundamental a change in Hindu Social practice. For his part the author of the Bill seems prepared to take philosophically the almost inevitable pigeon-holing of his plan of reform. He considers himself sufficiently recompensed if the Bill has stirred up public opinion. More he does not expect to achieve."

The Statesman, Calcutta. April 17, 1939

"The first reading of the Bill to provide for the dissolution. and nullity of marriages among Hindus was passed today by the Bombay Legislative Assembly and circulated for public opinion..... ..

" The Bill provieds for three kinds of remedies ; dissolution, declaration of nullity or judicial separation, according to the seriousness and needs of the solution ; and the remedies are available at the instance of either party to a marriage. The statement of objects and reasons declares that the evil results of the lack of provision in Hindu Society for divorces were apparent in the daily reports of suicides, murders and elopements of Hindu women. In all such cases the rigidity of the marriage institution had been responsible for the result.

Mr. B. D. Lala (Congress) commending the Bill to the consideration of the House observed that Hindu women had

Digitized by Khilafat Library Rabwah

stood shoulder to shoulder with men in the civil disobedience days and they had been taught to think in terms of freedom and equality. While ideas of life and the mode of thinking were undergoing rapid transformation in Indian Society to-day, Hindu Society needed to move with the time."

The Statesman, Calcutta. April 16, 1939.

An Englishman's Two Wives

For two years, a man, his legal wife, his bigamous "wife" and six children have been living happily together in the same house.

The story of this most unusual household was told at Gloucester Assises when 38-year-old James Charles Andow, an unemployed labourer, appeared on a charge of bigamy.

"This is an unprecedented case," exclaimed Mr. Justice Hawke, sentencing Andow to three days' imprisonment, which meant his immediate discharge.

I have just returned (writes a *Sunday Dispatch* reporter) from the visit to the old-fashioned house at Warmley, on the outskirts of Bristol, where Andow lives with his two families.

Although he declined to say anything on his own behalf when he stood in the dock, Andow was ready and willing "to get rid of a lot of misunderstanding," to explain the working of his strange household.

"I know I have done wrong," he said, "but I repented two years ago, and hope to make it up to both of them.

"That is why, a few months after my bigamous marriage to Miss Alford at Salisbury, I introduced her to my real wife and made a clean breast of everything.

"I told them I was willing to do everything in my power to make amends to both of them.

"It was their wish that I should get a house and all of us live together.

"My real wife has five children and Miss Alford one, so I had to find a big house at a small rent.

No Jealousy

"One of the conditions which I imposed on myself at the time of the agreement was that neither should have any cause for jealousy. Both my wife and Miss Alford have their own bedrooms and I share a third bedroom with two of the oldest boys."

Digitized by Khilafat Library Rabwah

" Nearly every penny of the 45*s.* unemployment money I get weekly goes on keeping the house."

" Miss Alford has a small income of her own and in addition to keeping herself and her baby she pays 5*s.* towards the rent which is 15*s.* weekly."

One Happy Family

Explaining the internal working arrangement of the household, Andow said :

" We have to keep two living rooms, one woman in each, because of the size of the families, but when the housework is over we all get together in the one room.

" With the exception of breakfast, we have all our meals together.

" I do not exaggerate when I say that we are one happy family. You see, they are two of the best women in the world, and they realise I am trying to make amends."

" No Shirker "

Andow, who was described as " no shirker " by a police inspector at his trial, spends a lot of his time trying to find work.

And when he does, he told me " We shall try to find a bigger place."

The Sunrise, Lahore. April 15, 1939.

Bonus for Unmarried Mothers

The Berlin Correspondent of *The Times* says that the Schwarze Korps, the organ of the S. S., commends measures which the Burgo-master of Wattenschiedt has taken to arrest the declining birthrate in his town.

Apart from offering high bonuses to married parents the Mayor is offering inducements to unmarried women ove, 29, who presumably would have been married but for the War, to assist the nation by bearing children.

On condition that they announce to the authorities in advance their intention to become mothers, the Municipality will present each child with 500 marks and look after it until it becomes of working age.

The Statesman, Calcutta, April 15, 1939.

Islam, after all, was right in making provisions for divorce as well as polygamy. Let critics in the East and the West say what they like, the hard facts of life are driving mankind towards Islam.

Digitized by Khilafat Library Rabwah

REVIEWS

The Childhood of the Church," *by C. N. Moody, Allen & Unwin, London, 5s.*

This little book, the author tells us in the preface, "seeks to give in small compass, and without intricacy, an impression of the contrast between the greatness of the Revelation and the comparative meagerness of its reception." "The contrast between the riches of the New Testament and the spiritual poverty of the early believers is astounding and we wonder how they could be so blind, how they could blunder and misinterpret and miss so much." This ingenious theory is propounded by the author because he is troubled by the fact that in the early Church and the mind of the early believers, the Personality of Jesus does not hold the position of importance which in his opinion it ought to have held. "In the early Church many must have fancied, just as the Japanese Utschimura did, that when they became acquainted with the truth (Oneness of God) they 'understand the whole of Christianity.' "They took little pains to study the character of Christ, and did not realise how much they had to learn." ..... "In all the piety of these common folk the person of Christ takes a very small place." "In the course of the second century quite a large number of such books were prepared by men of culture to expound and defend the new religion and to attack superstition and idolatory. But most of the earlier authors whose works are extant, namely, Tatian, Athenagoras, Theophilus, and Minucius Felix, seemed to count it unprofitable or inexpedient to make even the briefest statement regarding Jesus."

This, then, is the ground on which C. N. Moody basis his theory that the early Christians coming after the apostles had no adequate conception of the place of Jesus in Christianity. But what is Mr. Moody's own idea on the point of which the comprehension on the part of the early believers was so inadequate ? The following quotation would seem to answer this question :

Digitized by Khilafat Library Rabwah

"For our present purpose it is needless to pursue this theme any farther. In modern times, so far as the New Testament sense of the phrase, goes, 'the offence of the Cross' has ceased. We are so little accustomed to the stand point of the ancients that we have difficulty in setting ourselves there, and probably those who repeat the familiar words are but seldom aware of their import. We have been tought to rejoice in the true humanity of Jesus, to give thanks that He emptied Himself, and that he became obedient up to death, even the death of the Cross. We glory in the Cross."

So the failing of the early believers was that they did not glory in the Cross. But how can we feel so sure that it was a failing on their part? Why should we not say that those early believers having learnt Christianity directly from the apostles, their attitude towards the Cross and the person of Jesus was more in accordance with the ideas imbibed by the apostles during the their discipleship and intimate association with Jesus Christ? Simply because the New Testament canon in our hands does not appear to countenance it. "But the canon of the New Testament as we now have it seems to have been compiled by Athnasius. In 382 a Synod held at Rome under the Pope Damasus I accepted the tradition of Athnasius, and the Council 'in Trullo' of 692 formally ratified it"[1] This canon was obtained by a process of selection which discarded numerous Gospels. How can we be absolutely sure that the canon was not decided in the light of a heresy which happened at that time to have gained the upper hand, and managed to perpetuate itself by getting rid of evidence to the contrary. It is obvious that Jesus came to teach the worship of God; and in the worship of the One God there is no room for worship of anything else. As for Christ being the Son of God, Mr. Moody is well aware that he doctrine was distasteful to many intelligent Christians of the time he has under discussion. "Even the descent of the Son of God into the world was felt to be a lowering of His dignity. Origen (about A.D. 248) felt it to be an obscuring of the Divine glory."

In the preface Mr. Moody makes another statement, the fatal implications of which, he does not appear fully to realise. He writes that the Christian Revelation is alien to the natural mind of man. What exactly does he mean by it?

1. *An Introduction to the Study of Christianity* by Frank Dodd (Allen and Unwin), page 151.

Digitized by Khilafat Library Rabwah

The natural mind of man would mean the mould in which God has made him—the life instincts, powers and capabilities and the original tendencies with which man has been gifted. We know that no military commander would be guilty of sending his men to fight at the front without giving them arms and necessary equipment. God created man for the specific purpose that he should progress spiritually and attain union with Him: is it conceivable then that He gave to him a "natural" that recoils from the means of attaining that union. Evidently, if the Christian Revelation is alien to the natural mind of man, it cannot be looked upon as a revelation from God.

"An Outline of Church History," *edited by Caroline M. Duncan-Jones, Allen & Unwin, London. 4s. 6d. net.*

This is a handy volume of ten chapters by different writers of varying ecclesiastical outlook who do not see eye to eye in every detail. "Yet," in the words of the editor, "it is astonishing to note how wide has been the agreement in essentials." The book purports to give the reader a brief outline of Church history, but in actual fact it treats only of one aspect of the question, namely, the secular history of the Church from the days when monasticism began to develope into an integral part of Christianity to the time of the Reformation. The other aspect of Church history, to wit, the growth of religious thought, and alterations in the original pattern under the influence of rival religions and cultures which the Church encountered as its dominion expanded. This theme, though the more important aspect of Church history as such, has not been touched upon at all. The book is thus an outline of the *secular* history of the Church.

The first three chapters are devoted to the growth of monasticism. These are admirable pieces, presenting clear and vivid pictures of St. Anthony and St. Benedict and general conditions in the age that produced such figures and turned men's mind to the monastic way of devotion to religion and seeking God. But here again one cannot help wishing that the writers had given the reader more of the scriptural sanction under which monasticism grew in Christianity. The Islamic view on this point, it may here be remaked, is that monasticism was a growth foreign to the religion taught by Christ; that somehow it found it way into the Church and practically swamped it for centuries.

Digitized by Khilafat Library Rabwah

A Muslim is glad to note that with regard to the Moors in Spain the book rises clear of those prejudices so often met with in Christian writings about Islam. "It is not merely that the Muslims lived in the best provinces in Spain, but they were far better educated and far wealthier than the Christians. In the tenth century, under the great Caliph Abdarrahman III, there was no kingdom so rich and progressive as the Caliphate of Cordoba in all the distance between Portugal and China. The Christians had a great deal to learn from the Moors, though they detested and fought hard against the Mohammadan religion. In the end the Moslems were expelled, but the Christians had borrowed arts and customs, ways of ruling themselves and making war, sciences and even thoughts about God and religion".

A useful feature of the book is "Suggested Reading" at the end, chapter by chapter, giving a list of books for those who should feel inclined to pursue their study further on any particular point. And the most interesting part perhaps is the "Questions for Discussion". These too follow at the end of the book chapter by chapter. The first question on the first chapter (Hermits and Monks) is: "Do you think these men would have done better to stay within their 'civilization,' 'in it, but not of it.'"?

The Moslem World, "*a Christian quarterly review of current events, literature and thought among Mohammadans,*" *published by the Hartford Seminary Foundation, Connecticut. April 1939.*

The articles on *Religion and Life*, *A Protestant view of Muslim Missions*, *The Missionary Conviction and Approach*, and *The Law and the Gospel*, serve as fair illustrations of how an average Christian missionary approaches Islam. The motive inspiring this approach is usually a desire to find fault, and the missionary generally succeeds in this object—to his own satisfaction—through obtaining partial grasp of the meaning and spirit of Islam and then proceeding to distort it in the light of preconceived notions as to what Islam stood for. He never really tries to understand the real Islam.

The writer on *Religion and Life* starts with a commendable recognition of the fact that "Because of its importance religion should control the whole of life." But then

Digitized by Khilafat Library Rabwah

he proceeds to find fault with Muslims on the ground that they " have ever tried to extend and apply the multitudinous prescriptions of the Islamic law to the details of their life ". He quotes the Hadith relating to the facundating of palm trees to show there is a division in Islam of the affairs of men into secular and religious. All those activities of man which bear upon his moral and spiritual progress are, of course, directed and controlled by Islam. In other spheres, however, he is left free. If customs obtaining in the Muslim lands of a degenerate period have lost sight of this division, Islam cannot be held responsible for it.

This writer also makes the amazing statement that the Ahmadiyya Movement in Islam seeks to minimize the importance of the Shari'ah. This makes us wonder whether he has read any Ahmadiyya literature at all. We should like to ask him on what basis he has formed this conclusion. The writer on *A Protestant view of Moslem Missions*, is one of those enlightened missionaries who still hold that " Fire and the sword ", by the Holy Prophet, were considered to be legitimate weapons in the divinely sanctioned warfare," *i.e.*, the warfare for spreading Islam in the world. After this has been pointed out, there remains little need to make any further reference to the contents of this article.

It is interesting to note a statement made by the writer on *The Law and the Gospel*. " In one sense," he writes, " it is true that Christianity is practicable, for it has once been perfectly fulfilled by our Lord Jesus Christ, and that under the conditions of a wicked world in which the practice of righteousness is obviously more difficult than in a world in which righteousness is the prevailing rule ". So Christianity is practicable in *a sense* only ! and Jesus Christ is the only example of one who fulfilled it ! But Jesus Christ, we are told, was not entirely human. How then are we to know that it is practicable for mere mortals too ? Now is the time for the Christian Democracies to prove that " Resist not evil " is not merely a phrase to go into sentimental raptures over, but a living principle that can be acted upon.

To pass on, however, in *A Modern Vindication of Islam*, Dr. Kraemer has given an interesting and illuminating article upon Iqbal's *Reconstruction of Religious Thought in Islam*. The analysis presented by Dr. Kraemer is thorough, and his argument sound, though his conclusion

Digitized by Khilafat Library Rabwah

would be unwelcome to those admirers of Iqbal who admire him because they take him to be a champion of Islam. "He (Iqbal) virtually treats the Shari'ah, too, as an illegitimate expression of the spirit of Islam, because this spirit finds its legitimate embodiment in the principle of *ijtihad*, which shows that Islam in its essence is dynamic movement. He suggests, though guardedly, that the Shari'ah to him is more a sociological than religious entity. Drastic changes in the Shari'ah may be justified in certain circumstances". ... "It is undoubtedly Iqbal's intention to fortify and deepen religion. In reality, however, he destroys it, because he converts it into a sentimental form of science."

"These observations are made from the stand point of a critical non-Moslem observer. If one takes, however, into consideration the dominant ideas of Islam as a religious system, one is still more weighed down by doubt whether Iqbal's reconstruction can be called a reconstruction of *Moslem* religious thought. He uses Moslem terms and interprets them, but he does it in such a way that their real content evaporates" ....

"Many more points could be adduced in order to substantiate the contention that Iqbal's reconstructions of religious thought in Islam is in fact a destruction of the real habitus of the Moslem mind. His concious aim undoubtedly is a defence and revindication of Islam, because he was, with all the fibres of his being, a fervent member of the Moslem community. His book is a very able and brilliant production, but, when viewed objectively, it is—against his intention—more an instance of the world-wide secularization of thinking than a reconstruction of Moslem religious thought".

Those Moslems who admire Iqbal from a distance, under the charm of his powerful poetry, without knowing the man, would be shocked by this analysis, but they would find it difficult to meet its argument. Undoubtedly a great poet, Iqbal was too deeply immersed in Western philosophy, and his knowledge of Islam was too scanty to entitle him to attempt a reconstruction of Islamic religious thought. Those who knew Iqbal in life will therefore not entirely disagree with Dr. Kraemer's estimate.

Digitized by Khilafat Library Rabwah

The International Review of Missions, *2, Eaton Gate, London, April 1939.*

Contains a number of interesting items, prominent among these being *The need for the Missionary to-day*, I and II, by two separate writers; *The Crisis in Native Education in South Africa*; and *The Hindu view of Christ* by C. F. Andrews. The article by S. K. Rudra is specially deserving of note as it takes into consideration some intricate baffling questions which in the near future seem destined to influence the prospects of Christian Missionary enterprise even more than heretofore... for instance, Association of Chtistianity, (in the eyes of the world, at any rate) with exploitation and imperialism; the rise of national consciousness in the receiving countries; and increasing national control over those channels of Christian missionary activity through which mission centres have been accustomed to work; and the fact that in the sending countries " the desire for missionary enterprise is no longer of the same intensity ". As Mr. Rudra puts it, " Indeed, people question if the Occident has a mission to the Orient."

World Dominion, *a quarterly International Review of Christian Progress, World Dominion Press, London, April 1939.*

The article on *China under the impact of War* should be of great interest to those interested in the future of Christianity in that country. Its writer has a measure of praise for Japanese officers for having " gone out of their way on occasions to show courtesy and consideration to the Missionaries and those taking refuge with them," and because in some cases Japanese Christians among the troops came to the Chinese services to join in Christian worship. Of course the war in China is offering a splendid opportunity to the Christian missionary. *Position of Jews in the world* and *Soldiers and Airmen as Missionaries* make interesting and instructive reading. In addition there are some items reflecting the crisis in Europe such as *Conditions in Czechoslovakia* and *The Danger-spots in the Eastern Mediterranian.*

Digitized by Khilafat Library Rabwah

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	0	5	0
Unbound, size 20×30/16, pages 198 ...	0	2	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0
6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ...	0	12	0
7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam.			
Bound, size 20×30/16, pages 103 ...	1	0	0
Unbound, pages 120 ...	0	5	0
8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah.			
Bound, size 17×27/8, pages 86 ...	0	12	0
Unbound, pages 68 ...	0	3	0
9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement.			
Bound, size 20×30/16, pages 100 ...	0	8	0
Unbound, size 17×27, pages 88 ...	0	4	0

about slavery and exploding the unfounded charge that Islam perpetuates this inhuman institution, size 20×30/16, pages 90 0 5 0

11. THE HADITH—By Maulvi A. R. Dard, M.A.

A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufi Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.

It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis. size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Digitized by Khilafat Library Rabwah

A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 .. 0 1 0

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 ... 0 12 0

Can be had of: THE MANAGER